CONCERNING

HORUS OF NILOPOLIS,

THE HIEROGRAMMATIST OF HIS NATIVE PLACE,

SON OF AMMOUTHIS AND THESSAIS,

WITH NOTICES OF HIS WORKS.

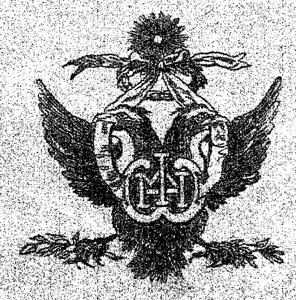
BY

CONSTANTINE SIMONIDES, PH. D.,

ETC., ETC., ETC.

"Θάρσει· λέγων τἀληθὲς οὐ σφάλλῃ ποτέ."

Εὐριπίδου.



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TO

S. N. FRANGOPULOS,

THE GOOD AND NOBLE,

THE WARM PATRON OF THE MUSES,

AND BENEFACTOR OF GREECE.

MY DEAR FRIEND,

This, my labour of love, I dedicate to thee,—not with flattering lips, but with feelings of sincere regard: in the name of thy untiring and hearty labours in the cause of our oppressed country, and especially of the unostentatious bounty which thou dost continually furnish towards the enlightenment and advancement of the youth of the Greek nation — thus worthily emulating the fame of the immortal brothers Zosimas.

I beg thee, then, to receive this little work as a smallest token of my friendship, and to pardon the boldness which offers it.

Farewell,

Ever thy Friend,

C. SIMONIDES.

LIVERPOOL, *3rd June*, 1863.

CONCERNING HORUS OF NILOPOLIS.

Not a few of the savants of Western Europe, especially among the critics, seeing the various accounts which biographers have given of Horus (whose name, by the way, they usually write *Horapollo*, an entirely erroneous form) have from time to time boldly ventured upon an absolute denial of his existence.

It is precisely the same game which these gentlemen have played with Homer and other of the great names of antiquity; for it seems to be a settled plan with them to call in question everything that is old, especially if it chance to be of Hellenic origin. Those great and inimitable works of old can find no place in the narrow intellects of these men: the quickening fire of their authors' genius can no more blend with these cold and torpid hearts than heat and cold in the visible world of Nature can meet in harmonious unison.

Hence it is that, while themselves speaking but with stammering tongue the language in which it is enshrined, they are perpetually clipping and paring at the majesty of that glorious Literature, striving to reduce it to the level of their own degraded apprehensions, pouring over it the cold water of their "Critical Science" to extinguish its bright beams, and envelope the world in a mist of ignorance through which the rush-light of their superior knowledge may twinkle like a star. These good folks, however, have set themselves an utterly impracticable task, and laughter, rather than admiration, should be the meed of their writings.

The wise HORUS has been often assailed by the pens of these men. They have written much, but proved nothing; for, making their own historic insight the sole test of truth, each one has, of course, had plenty of adversaries. This is especially true concerning the treatises of Horus, upon which a great deal has been said on all sides.

Some attribute the whole book to Horus the Egyptian deity; others to some Horus whose daughter is said to have been Homer's nurse; while others, again, look upon it as the work of some unknown Greek, and maintain that the two books on Hieroglyphics which are preserved are an original, and no translation. This unknown Greek, then (we are giving the opinion of the majority of critics), wrote his book in Greek, not in Egyptian, at the period when the *cultus* of the Greeks and the Egyptians most nearly resembled each other: just as if both nations had not at all times had, in fact, the same *cultus!* Others, again, whose forte lies in subtle enquiries into names, shake

their heads over the composition of "Horapollo," and argue from it against his existence. "It is quite improper," they assert, "for a man's name to be compounded from two languages; but here is manifestly the same name (Horus=Apollo) repeated in its Egyptian and Greek forms"—an argument which only proves these gentlemen's own ignorance. For the name objected to, in fact, arises from a mere clerical error, the earlier transcribers having, in order to Grecise the name, appended the Greek to the Egyptian form of it, coupling them with hyphens—Horus-Apollo—to express "Horus, that is to say, Apollo"; but their successors, having overlooked the hyphen and joined the two names into one, formed thus the bilingual appellation HORAPOLLO. But even if it were as is alleged, no argument could be deduced from this, seeing that Horapollo is actually found, as the name of a grammarian, in the works of Stephanus of Byzantium, of Suidas, and some others.

Others of these critics, again, deliver their opinion (with no small amount of oracular pretentiousness) that "this treatise of Horus's must be of Grecian origin, because in his interpretation of the symbols he sometimes refers by means of relative pronouns to the Egyptians, and sometimes calls them by their national name—The Egyptians." Now this is, in fact, only a silly sophism. For, 1st, in his very ancient treatise in ten books, which is written on papyrus, and has been preserved safe down to our own time, the words *γράφομεν*, *εἰκονίζομεν*, *δηλοῦμεν*, *ζωγραφοῦμεν* (*we* write, *we* conjecture, *we* prove, *we* depict), and so forth, are to be found, expressed in the *first* person; but whenever his object is to make you distinguish between the manifold significations of particular symbols, then he adduces as witnesses the ancient priests of Thebes, of Memphis, of Heliopolis, of Nilopolis, and other cities; and sometimes he brings forward statuaries and legislators for the same purpose. Now, of all this nothing appears in the two books of Horus; and it should seem that a later abbreviator or copyist has retrenched these corroborative appeals from his pages, and substituted the expressions objected to, "the Egyptians say," "these assert," "these affirm," etc., etc. Moreover, to write thus in the third person, or even relatively, was habitual with the Egyptians of old, as also with the Greeks themselves, and men of other nations besides. For many of their historians, in writing of matters belonging to their respective nations, frequently refer to their own countrymen as to trustworthy witnesses concerning the matter in hand; so that really no conclusion of the kind hinted at can be drawn from this silly sophism.

We ought not, perhaps, wholly to omit mention of the fact that the views described above have not passed unquestioned, but have been vigorously assailed by writers on the other side. But really all the arguments on both sides (quite as much those adduced in favour of Horus as those against him) have been such mere conjectures—and many of them very puerile ones—that we think it better to give no further attention to them at all, but to rely solely on the indisputable testimonies of antiquity. And thus we are brought to the conclusion,

1. That Horus lived about the time of Ptolemy Dionysus.

2. That the compendium on Hieroglyphics which has come down to our own times is indisputably his own individual performance.

3. That, having been first composed in Egyptian, in accordance with the request of a friend of his, named Apollo, and being dedicated to him, it was translated into Greek by this same Apollo, as we shall shortly prove.

"Horus," says Dionysius Magnes, "was by birth an Egyptian, of the city of Neun-ormosothimenthchis. Now this city (being a large one, and situated in the middle of the country) was formerly called Nilopolis by the Greeks, that being the Greek equivalent of its Egyptian name. His father's name was Ammouthis, his mother's Thessais. He was born in the tenth year of Ptolemy Dionysus, and, having officiated as sacred scribe (Hierogrammateus) of Nilopolis, died at the age of sixty-three years. *He wrote ten books on Hieroglyphics, twelve on the Royal Names, eight on the Royal Usages, seventeen on the Priests of Egypt and the places set apart for their habitation.* All these books he composed in the demotic idiom and in the Egyptian character, and dedicated to an hereditary friend of his, named Apollo. This man, an earnest seeker after knowledge, was an Alexandrian by birth, by descent a half-caste Greek, and in intellectual attainment second to no man of his time. He, too, wrote many very able treatises, as has been before stated.

"These compendiums, then, of Horus were taken by Apollo, and translated into the Greek tongue. Afterwards they fell in the way of a man named Philip, a Byzantine by birth, and son of Andronicus, who published them in a condensed form. (He also, by the way, published a series of Byzantine Chronicles, in ten books, beginning from the foundation of Byzantium and ending at the 13th year of the reign of Constantine the Great, in which year he expired.) A whole century after him, another Philip, surnamed Demogenes, born at Prusa, having travelled in Egypt and met with the translation made by Apollo, undertook another epitome, somewhat fuller than that of his namesake.

"There were also eight other persons who bore the name of Horus, viz.:

"1. The son of Petessis, the first high-priest of Memphis, and a contemporary of King Menes. He was the first to reduce to a system the theology of Egypt, of which he wrote an account in the sacred dialect; he then deposited his writings in the temple of Vulcan at Memphis, and there they remained,—so Egyptian tradition has it,—safe and sound in their golden enwrappings, until the time of Cambyses.

"2. The second Horus was the King of Egypt who reigned after Amenophis, who also recorded his exploits in sacred characters, on a column which he erected in the temple at Memphis.

"3. The third was of Heliopolis, and lived about the time of Alexander the Great. He wrote a compendium of the Archaeology of Heliopolis.

"4. The fourth, a native of Alexandria, contemporary with Ptolemy Euergetes.

"5. The fifth, of Apollonopolis, of Greek extraction, flourished at the time of Ptolemy Philometor. He wrote a work in forty books on the Archaeology of Egypt, and dedicated it to the monarch just named.

"6. The sixth, a Milesian, son of Anaxagoras and Eurydike. To him is attributed an excellent treatise on the Sacred Enclosures (*τεμένη*) of the whole of Ionia and Egypt,

in thirty-two books. In addition to this he wrote a work, in seven books, on the History of various nations (Ethnica), and another in ten on Orthography. He was born in the first year of the 176th Olympiad, and died in the third year of the 191st.

"7. The seventh was son of Hephaestion, cousin of Hermippus Eumenides of Berytus, to whom he wrote a number of letters, treating of various subjects, but especially concerning Hieroglyphics. This Horus, too, wrote several able treatises, among which is enumerated a Lexicon of the Enchorial Dialect of the Egyptians, in fifty books: hence the surname of Lexicographer, by which he is sometimes known. He flourished in the time of Antoninus.

"8. The eighth Horus was born under Julian the Apostate, and died in the tenth year of the reign of Theodosius the Second. He, too, was a Milesian, and he published annotations on many of the Poets. His father's name was Agathias, and his mother's Eusebeia."

So far Dionysius, in his valuable Collection of Poets and Historians bearing similar names; and by this extract I conceive that all perplexity with reference to *our* Horus is put an end to, for this author is a very conscientious and industrious one, and in the main extremely accurate. Moreover, it was in Egypt that he was bred up, and received his education, and there that he died. He also bore priestly sway in Libya for forty-seven years, at a time when that country was still in its most flourishing condition. We have a still more striking proof that the facts of the life of Horus are as we have related them in his funeral tablet, on which his life is recorded in Egyptian characters. This, when interpreted, runs thus:—"I am Horus, eldest son of Ammuthis, the son of Agchus, the son of Rhachcha, the son of Essaphis, the son of Jamphechis, the son of Merechis, the son of Manetho, the son of Pthachis, the son of Osuphis, the son of Manechis, the son of Maammis, who were all of them Hierogrammatists, officiating in the temple of our God, giver of all good things, Nounormosothimenthchēs, the great, the defender of his beloved city, Nounormosothimenthchis the great, the wealth-giver to the whole land of Egypt, which is the resting-place of himself and all the gods, the fountain of all good things. I was born of Thessais, the beloved daughter of Baalis, son of Essechis, son of Arrachis, son of Thaassis, son of Sammachis, ministers of the god Osiris, and his fellow temple-dwellers; and the day of my birth was the 17th day of the 7th Festival of the Manifestation of Osiris, in the 7th year of the High-Priesthood of Thoummēs, the 889th High-Priest of Nounormosothimenthchēs. Having learnt of my father all that the law ordains, I succeeded him on his vacating his office, at the command of his god, Nounormosothimenthchēs the great; for, in truth, very early on the day of the departure of my father, the Hierogrammatist Ammuthis, the heaven-called man, Ammuthis, having burnt kuphi" [an Egyptian medicament, compounded of divers stimulating drugs] "as incense, according to custom, and having offered up prayers and laid him down to rest, saw in his visions the god appearing to him, who appeared also at the same time to Thummēs, the High-Priest. To the High-Priest he gave direction to go speedily to him (Ammuthis), and receive from him the sacred girdle and the tablet, and moreover the salver on which were placed the sacred laws, and the tasselled covering: and then to engrave the name of the giver among

those who no longer feel pain nor any care; but that both, having saluted his son, his first-born Horus, with the 'salutation of care,' should gird him with the sacred girdle, and deliver to him the tablet, with the salver, in which are contained the sacred boundaries (or statutes), and in addition to these, the tasselled cloth, which is the covering of these gifts, and then should inscribe him as having his part henceforward among pains and cares, and leave him to be tossed among these so long as it shall seem good to Heaven. This was the dream of the High-Priest; but Ammuthis was in his vision called by the god to himself, and ordered to sacrifice very speedily his parting sacrifice, and to pay to all the gods his last debt of offerings, and to men whatever it was befitting that he should last utter unto them.

"Such were the visions of these two approved ministers of the god, and, being stirred up by some divine influence, and having burned incense of resin, according to custom, and both of them at once perceiving the import of the vision, the High-Priest, for his part, came with speed to Ammuthis, and, finding him sitting in the midst of his household and teaching, he greets him, and communicates to him the vision. Then he, hearing him, and having said 'It is well,' and lifted his hands to heaven, blessed the gods. Turning then to the High-Priest, he too communicates his own vision to him, and tells him how it behoves him to look for its fulfilment on that very day. Wherefore, having speedily mounted a chariot, they came together with their households to the temple of the god, and when they had offered up their prayers, Ammuthis offered up the sacrifice due to the great god, Nounormosothimenthchēs, as well as to all his fellow temple-dwellers. Then he calls by name his first-born son, me, Horus, and I go up to him, and am anointed with the blood of the victim, and having straightway received the covering of the sacred vessels, which is given me by my father, and with it the tablet, I am placed by my father face to face with the High-Priest, to whom my father cries with a loud voice, 'Behold my son Horus, whom the gods have bestowed upon me. He it is who hath succeeded me, he it is who is now anointed by me with the blood of the victim, and consecrated Hierogrammatist of the sanctuary of Nounormosothimenthchēs, our great god, and of his city: I pray thee now, therefore, give him thy commands.' Then the High-Priest, having prayed, girds 'Horus' with the sacred girdle, and puts upon me the holy fringed garment, and orders me to sing the sacred hymns.

"And when I had done what was ordered, 'I give thee,' he said, 'the salver containing the laws;' and when I had received this also, I sacrifice a heifer to the gods, as the law commands, and offer up prayers on behalf of my father. And as soon as the prayer came to an end, my father gave up his soul into the hands of the gods, and we, with blessings upon him, hand over his corpse to the embalmers. But I, having succeeded to my father, and at that time dedicated my life to the gods, embellished holy things by mine art of writing, and set forth the birth and life of the High-Priests of our city in thirteen books, which I offered to the gods, as well as seven more, in which I did the like office for the Hierogrammatists. But those relating to the temples of the land of Egypt and the places consecrated to the gods, being seventeen books, I dedicate to my Fatherland. As for the ten concerning Sacred Writing, and the eight concerning Royal Usages, and the twelve concerning Names of Kings,

all of these I dedicate to my associate, Apollo, the Hieromnemon, of Alexandria, who turned them into Greek, and presented them to Ptolemy Dionysus, the king, who thought good to bestow on him (as also on me) the title of his kinsman, and held him (as also myself) in much honour.

"After these things, I wrote The Virtues of the Kings and High-Priests, on four slabs, and dedicated them to the gods; and then on the 11th day of the General Assembly, in the 13th Festival of the Manifestation of the god Pthaï the Great, having completed the 60th period of the Sabatha, and the 129th of the Abutheno, in the same place where my father resigned his office to me, did I resign my service of the god to my son Menōmis, according to the intimation which God had given me, and the ordering of the laws."

So runs the inscription (in the demotic character) engraved on the funeral tablet, which I discovered in the year 1852, in the ruins of the ancient town of Nilopolis, and which I have in my possession, and hope to give in *fac-simile* at the end of the 10th book of the Hieroglyphics of Horus.

By means of this Inscription, not only do we obtain full confirmation for the facts put forth by Dionysius (drawing his information doubtless from the most ancient sources) concerning Horus, but also we may learn many other facts entirely unknown till the present day.

First, he states that he himself was the first-born, and he enumerates his father's progenitors, to the number of ten, by name, and asserts that they were all Hierogrammatists in the same temple wherein it is stated that he officiated in that capacity. As also his maternal ancestors — these, too, to the number of five, are mentioned by name, as having officiated as Priests of the god Osiris. We learn too from this source, that the name of his mother was Thessais.

Secondly, that his birth took place on the 17th day of the 7th Festival of the Manifestation of Osiris, and in the 7th year of the High-Priesthood of Thummēs, reckoned the 889th High-Priest of the City NOUNORMOSOTHIMENTHCHIS, dating from its foundation.

Thirdly, that the cradle of his race was the afore-mentioned city, which the Greeks call Nilopolis, rendering the formidable-looking Egyptian word given above by its corresponding Grecian equivalent; for the former is in fact compounded of these words:

1. Noun-
2. or-
3. mō-
4. sôthi-
5. menthchis,

whereof No. 1 signifies "new,"
2 „ "mud" or "slime,"
3 „ "water,"
4 „ "origin," "birth," or "becoming,"
5 „ "district."

so that the whole signifies "the land formed out of the river and its slime," and hardened, doubtless, by the sun and wind. And that his city is the same Nilopolis with which we are familiar, is proved —

First, by the remark of Dionysius: "Horus was an Egyptian by birth, of the city Nounormosothimenthchis. This city is situated inland, and was formerly of great size, being known to the Greeks by the name Nilopolis, which is the equivalent of its Egyptian name."

And, secondly, by a passage of Stephanus Byzantinus, the ethnographer, extracted from his compendium of history (which is preserved entire), and worded thus —

"Nounormosothimenthchis is an inland city of Egypt, south of the city Nabis, containing a very large temple of the tutelary deity of the place. *Strattis*, in the third book of his treatise on rivers, calls it Nilopolis, on account of the similar significance of the two names; for, says he, this name, by interpretation, signifieth *land formed by a river*. The temple, too, is dedicated to the River Nile. *Hecataeus*, moreover, in his description of Egypt, accords with this passage of Strattis, saying that the Greeks are accustomed to call Nounormosothimenthchis Nilopolis. Others, among whom *Glaucus* may be mentioned, assert that this city was in old time of very great extent and strength, that it was razed to the ground by the Ethiopians, and left wholly desolate by them, but was afterwards rebuilt on a more magnificent scale than before by *Horus*, King of Egypt, who succeeded his uncle Amenophis; that by him it was adorned with temples, among which was one, the most magnificent structure of all, sacred to the River Nile, and also one to Osiris, Isis, and Horus. For the inhabitants of Nilopolis pay peculiar reverence, beyond all the other Egyptians, to the River Nile, whom they number among their Greater Gods. They represent him with the head of a crocodile, and celebrate a great yearly festival in his honour. And to this god, whom they also call in their own language Nounormosothimenthchēs, they offer no other sacrifice except the first-fruits. There is, besides, another city called Nilus, of small size, situated in the Heraclectic Nome, and founded by Grecian colonists. In it there is a large temple of Osiris, as Hecataeus relates in his description of Egypt. The gentile name (*i. e.* the name descriptive of a townsman of the place) of this place is 'a Nilopolitan,' or 'a Niloan' (Nilôus), as Strattis mentions. But if matters connected with the city alone are spoken of (and not citizens), they ought to follow the possessive form of the river's name, that is, 'Nilaeus' (Nilaios), as Apollonius asserts; for whatever possessive adjectives whose penultimate is *iota* make either the genitive or the nominative of their primary noun, these only are declined with *iota*, as Poseidoṇius, Heliconius, Rhodius, Sacius: but those whose penultimate is a diphthong never are fashioned after the above-mentioned form: for neither Cypaeus nor Nilaeus, though both gentile names, take such a termination. There is also a third place of this name in Libya, near the city Xilia, and another in Arabia, eastward of the city Porphyrite."

So far Stephanus. But, in addition to these things, consider also these four inscriptions, which are most important proofs of my assertion:—

I. "Apollonius, son of Apollonius, superintendent of the city Nounormosothimenthchis,

erected) the vestibule of the very great god Nounormosothimenthchēs, to conciliate his favour." [1]

II. "The salutation of King Ptolemy, son of Ptolemy and Arsinoe, and brethren of the gods, and brethren of the Queen Berenice, his sister's spouse (*i. e.*, brother and sister to one another), to the very great god Nounormosothimenthchēs, which was engraved by Apollonius, superintendent of the city. Year 1, Phaothi 18." [2]

III. "Neandrus, son of Neandrus, and Zenum, son of Artemedorus, and Nicochles, son of Kitoniades, wardens of Nounormosothimenthchis, the sacred city of the great god Nounormosothimenthchēs, levied a contribution from the Achchathaas, son of Macchas, mother of Themmalia, of 87 drachmas; in the 9th year of the lord Ptolemy, Mesorē 18." [3]

IV. "Year 8, Phaothi 12, did Ammonius dedicate to the very great god Nounormosothimenthchēs." [4]

These four inscriptions were brought to light by myself, when I made my third journey into Egypt, starting from Carthagena, in Spain; and it was in a village called in Arabic *Apouri* that I found them, on the site, as I believe, of this very same ancient city of Nounormosothimenthchis. From them, and from the proofs previously collated, we infer that this city is the same which was called by the Greeks Nilopolis, and doubtless the same from whence sprang Horus, whose succession to his father in the office of chronicler has been narrated above.

Fourthly, We learn from the above tablet that the Egyptians were accustomed, before retiring to rest, to offer as incense the compound *kuphi*, and on awaking to offer *resin* for the same purpose; a fact which is also mentioned by Plutarch, who gives us the following account of the matter:—

"Now, if I am to describe the oblations of incense which are made every day (according to my promise), let me first call the attention of my readers to the fact that this nation always makes the greatest point of practices tending to *health*; and especially in sacrifices and lustrations and banquets, this point of 'the healthful' is of not less importance than 'the holy.' For they hold that it cannot be right to

[1] "Ἀπολλώνιος Ἀπολλωνίου ἐπιμελητὴς τῆς πόλεως Νουνορμωσωθιμένθχιδος τὸν πρόναον θεοῦ μεγίστου Νουνορμωσωθιμένθχεως ἐπ' ἀγαθῷ."

[2] "Βασιλέως Πτολεμαίου υἱοῦ Πτολεμαίου καὶ Ἀρσινόης, θεῶν ἀδελφῶν καὶ Βασιλίσσης Βερενίκης, ἀδελφῆς καὶ γυναικὸς αὐτοῦ, τὸ προσκύνημα τῷ Νουνορμωσωθιμένθχει θεῷ μεγίστῳ, ὃ ἔγραψεν Ἀπολλώνιος, ὁ τῆς πόλεως ἐπιμελητής. LA, Φαωθὶ ιη'."

[3] "Νέανδρος Νεάνδρου, καὶ Ζήνων Ἀρτεμιδώρου, καὶ Νικοκλῆς Κιτωνιάδου πυλωροὶ Νουνορμωσωθιμένθχιδος, πόλεως ἱερᾶς Νουνορμωσωθιμένθχεως θεοῦ μεγάλου, διέγραψαν Ἀχχαθασῦ Μαχχᾶ μητρὸς Θεμμαλίας μερισμόν. LΘ' Πτολεμαίου τοῦ κυρίου, δραχμὰς πζ̄, Μεσορὴ ιη'."

[4] "L H̄'. Φαωθὶ ιϛ', Νουνορμωσωθιμένθχει θεῷ μεγίστῳ Ἀμμώνιος ἀνέθηκεν."

seek to propitiate the ever pure and harmless and undefiled (nature of the gods) with either souls or bodies festering and diseased. Since, therefore, the *air* (which we use more, and are brought more closely into contact with, than any other element) has not at all times the same admixture and composition, but thickens by night, and weighs down the body and inclines the soul to melancholy and anxiety, bringing over it a weight of gloom and obscurity,—for these reasons, immediately on their uprising from their couches they burn *resin* as incense, medicating and purging the atmosphere by the division which it causes, and re-kindling the half-quenched fire of the soul (which is so nearly allied to the body) through the keen and pungent qualities of this scent. Again at *noon*, when they perceive very great and dense exhalations drawn upwards out of the earth by the power of the sun, and so mingled with the atmosphere, then they burn *myrrh* for their incense; for its warmth dissolves and scatters the mud and slime which are gathering in the air. Moreover, physicians hold that all disorders arising from malaria are well warded off by kindling a sufficiently large fire, which operates by rarefying the air; and this effect is all the more successfully produced if odorous woods are employed for the conflagration, such as cypress, juniper, and pine. At least it is asserted that Aeron, the physician, earned great renown at the time of the pestilence at Athens, through this treatment; that is, by ordering fires to be kindled by the patient's bedside; for in this way he benefited not a few. Aristotle, too, says that the fragrant odours of unguents and flowers and meadows are quite as healthful as agreeable, gently interspersing their lightness and warmth into the brain, which is chilly by nature, and apt to coagulate. And if it be true that the Egyptians call myrrh by the name *bal*, and that this, being interpreted, is equivalent to 'the disperser of madness,' this, too, is an additional proof of the cause of the custom which I have described.

"As for Kūphi, it is a mixture of sixteen ingredients, viz., Honey, Wine, Raisins, Kupeirus (a marsh plant), Resin, Myrrh, Aspalathus (a prickly shrub, yielding a fragrant oil), Seseli (Palma Christi), Mastick, Asphalt, Nightshade, Sorrel, the Greater and Lesser Juniper, Cardamum, and Reed. These are not compounded at random, but according to the sacred books which treat of the Preparation of Unguents, and which are read aloud while the process is going forward.

"The *number* of the above ingredients will, perhaps, be thought by some to be an important element, seeing that it is the square of a square, and is the only one which, containing an equal number an equal number of times, is at the same the sum of the sides (in linear measure) and the included area (in square measure); yet must we think that this is the very least of the co-operating causes, and must claim far more importance for the qualities of the ingredients themselves, which, from their aromatic character, emit a sweet vapour and beneficial fragrance, with which the air is gently stirred; the body, fanned by the breeze, is softly and pleasantly soothed to rest, and yields to the seductive charm of the atmosphere. Thus, too, the clinging and fretting cares of the day, without any intoxicating influence being brought against them, quietly, as it were, loose their bonds and let the mind go free, and the imagination, the receptacle of dreams, is polished and burnished like a mirror; and, in short, the same result is produced as by the strains of the lyre, which were formerly

ΗΠΕΙΡΩΤΙΚΗ ΒΙΒΛΙΟΘΗΚΗ
ΑΓΓΕΛΟΥ Ν. ΠΑΠΑΚΩΣΤΑ

used by the Pythagoreans before retiring to rest, in order to soothe and heal the passionate and unreasonable portion of the soul. For perfumes often, on the one hand, recall the failing perceptions of persons on the point of swooning, and, on the other, often blunt and tranquillise them — their effluences being, through the lightness which characterises them, easily dispersed through the body; just as certain physicians maintain that sleep is produced by the vapours arising from food taken into the stomach creeping gently round the vital organs, and producing a tickling sensation by their contact.

"Now they make use of Kuphi both as a drink and as a medicament. When drunk, it appears to purge the internal parts of the system, having a relaxing power over the intestines. But, independently of these, it is to be remembered, that *Resin* is a product of solar influence, and *Myrrh*, of this same warmth of the sun's rays, combined with vegetable exudations; but of the other ingredients which make up Kuphi, there are some which rather rejoice in the night, being such as are wont to be nourished by cold winds and shadows and dews and damps. Now, the light of day is a thing one and indivisible in its nature (as Pindar says that the sun is seen 'through the stilly aether'); but the night air becomes a composition and mixture of many lights and many influences, all flowing like diverse seeds into one place from every star in heaven. They are quite right therefore in using the first-mentioned (resin and myrrh), as incense by day, since they are simple in their nature, and have their birth from the sun; but the last (kuphi), at the commencement of night, as being mixed and omnigenous in its qualities." — Plutarch De Isis Et Osiris, caps. LXXX. and LXXXI.

Fifthly. The before-mentioned inscription shows that it was necessary that each incoming Hierogrammatist should be anointed to the office by his predecessor, or (in case of his death before the devolution of the office) by some other Hierogrammatist, and anointed with the blood of a sacrificial victim. That he should then receive from the hands of his consecrator the covering of the sacred vessels, and the holy book which contains an account of all that the Hierogrammatists ought to know and to do — all which he is bound to keep an especially profound secret. For this reason the *covering* is given to him *first*, as a symbol of silence, and afterwards the book, to typify teaching.

Sixthly. That it was necessary, after these rites, for the newly-anointed one to be brought by his anointer into the presence of the High-Priest, and that the latter should then and there impart to him —

1st. The name of his successor.

2nd. The name of his successor's father.

3rd. Should avow the fact of the anointing.

4th. Should tell him the name of the god to whom he is consecrated.

5th, and last. Should beseech the High-Priest that he too would recognise his successor Hierogrammatist in his new office, and would perform the remainder of the rites himself.

Seventhly, That it was the duty of the High Priest, after this solemn recognition, to gird him with the sacred girdle, and to encompass him with the consecrated Calasiris (a long fringed garment). The girdle was used as an emblem of temperance, while

the Calasiris typified his succession to the responsibilities of the sacred office, and his determination to fulfil them faithfully.

Eighthly, That the newly anointed Hierogrammatist, after his recognition by the priest, had himself to chaunt the sacred hymns. [In all these observances we cannot but be struck with a certain resemblance to our own "Ordination Services" in Christian Churches.] That the High Priest then at once put in his hands the Circular Tablet (Discus) of the Calendar. Now this Discus contained the customs of the festivals peculiar to the various Egyptian Nomes, besides marking the day on which each of them ought to fall.

Ninthly, That the newly installed Hierogrammatist was then bound to offer a heifer to the gods on behalf of his predecessor, and that whether he was still living or not.

Tenthly, That it was the duty of the Hierogrammatist to deliver up all these sacred emblems to the High Priest before his death, if he was conscious of his approaching end. Otherwise, this duty devolved on his successor immediately upon his demise.

In addition to these very interesting facts, there are others, of even more immediate value to us, which we thus ascertain. We learn, for instance, that Horus, having dedicated himself to the Gods, wrote

1. Thirteen Books concerning the birth and life of the High Priests of his native soil.

2. Seven Books concerning the Hierogrammatists of his country.

All of these he dedicated to the gods.

3. Concerning the Temple and places consecrated to the gods in the land of Egypt he wrote seventeen Books, which he dedicated especially to his own native city.

4. Concerning Sacred Writing, ten Books.

5. Concerning Royal Usages (or Court Etiquette), eight Books.

6. Concerning the Names of Kings, twelve Books, which he dedicated to his friend Apollo, the Hieromnemon of Alexandria. These books were written at the request of the latter, as is proved also by the letter at the beginning of the Treatise, setting forth its subject matter.

7. Concerning the virtues of the Kings and High-Priests, four Books, written on pillars and dedicated to the gods. All these appear to have been written in the demotic character and idiom, as is testified by Dionysius, and confirmed by the (still extant) first three pages of the Treatise on Hieroglyphics, which are written on Papyrus in the demotic character and idiom.

8th. We learn that these numerous and excellent treatises of his procured him the title of Kinsman to King Ptolemy Dionysus, which is confirmed by Apollo, the Hieromnemon of Alexandria, the translator of certain of these works into Greek, as well as by the testimony of Dionysius.

9th. The tablet gives us with accuracy the whole term of the duration of his life; for it says that he expired on the 11th day of the General Assembly, during the 13th Festival of the Revelation of the great god *Phtha*, having completed the 60th period of the *Sabatha*, and the 129th of the *Abutheno* — in other words, he expired

at the age of 63 years: for "the period of the *Sabatha* means the time which elapsed before the commencement of his Hierogrammatistship, which appears to have lasted (according to our computation) 20 years; and "the period of *Abutheno*" is the time of his filling that office. Generally, whatever time elapsed, *either after or before* serving the office of the Priesthood, is called *Sabatha*, as was shown to us by the argument of the Memnon.* But in the life of Horus, his "Abutheno" was equal to 43 years, if their year be computed, according to their ordinary custom, at four months.

As for the Festival of the Revelation of Phtha, it appears to have been one of great antiquity, and to have been celebrated once in every four years (according to the Egyptian computation). And all the Festivals were eighteen in number, to correspond to the number of times that he manifested himself, according to the Egyptian mythology. Each of these Festivals was celebrated by a general assembly of great magnificence, especially in those cities in which the god was fabled to have appeared; and this assembly lasted eighteen days, again corresponding to the number of the alleged manifestations.

Horus then lived in all 63 years (which agrees with the statement of Dionysius), and died on the 13th Festival of the god Phtha, after having, on the 11th day of that Commemorative Assembly, anointed his son Menomis Hierogrammatist in his stead.

So much with regard to the *Life* of our Author. As for his *Works*, there have come down to us, in the Greek language—

1. His Ten Books on *Hieroglyphics.*
2. His Twelve Books on *Royal Names.*
3. His Seventeen Books on the *Temples and Sacred Sites of Egypt.*
4. His Eight Books on *Court Etiquette.*
5. His Thirteen Books on the *Birth and History of the High-Priests of his native place (Nilopolis).* (This is the book especially mentioned by Dionysius.)

The rest have, alas! all perished through the lapse of time.

The above books, however, amounting in all to the number of sixty, which have, as if by miracle, been preserved in their original integrity to this day, appear to be the very same which Apollo translated into Greek and dedicated to King Ptolemy (the younger Dionysius). They are all written on Egyptian papyrus.

Moreover, the first *two* books of Horus on Hieroglyphics were translated into Greek by Philip, the son of Andronicus, the Byzantine—or rather, to speak more strictly, he did not translate them, but reduced them into a compendious form, following for the most part the translation of Apollo. These, too, have came down to our own day. Whether the remaining eight, on the same subject, were also abridged by him, as well as translated by Apollo, it is out of our power to say with certainty. We only know that *another* Philip, sprung from the city of Prusa, undertook another Epitome of all the works of Horus, based on the translation of Apollo. Part of this also has come down to us in the form of palimpsests. Of those books, however, which are extant, two only (of those treating on Hieroglyphics) have often obtained publicity; but the rest of these treatises have not yet been given to the world, because, till now, even their existence was not suspected by scholars. But, as it was my good fortune to

* Vide "The Memnon," by Simonides, pp. 12, 13, 14.

fall in with them also (as well as other literary treasures), during my stay in Egypt, I commenced the publication of them (at Munich in Bavaria), with the 3rd book of the Treatise on Hieroglyphics, hoping thereby to put my readers in firm possession of the truth, on a most difficult subject, and to enable them to look down with scornful pity on the men whose elaborately erroneous conjectures have *hidden* that truth from the world. I wish soon to put forth the 4th and 5th Books, with a republication of the 3rd, as well as the 1st and 2nd, all in one volume. My reason for including these two last-named books is that the known MSS are corrupt, and defective in divers places. This fact the cautious reader will easily establish for himself, by the comparison of the two texts, which, for greater accuracy, I shall place side by side, and in so doing shall not even neglect the MS variations of the seventeen existing copies of the Greek text. Of these copies fourteen are preserved in the Libraries of Western Europe, some on paper and some on parchment, all which is attested by Leemans and the catalogues of the various Libraries. The remaining three, of a moderate antiquity and written on skins, are preserved in the Libraries of Mount Athos. The above-mentioned two books, in their Greek dress, have been published thirteen times, at various intervals and in various European cities; and they have also been translated into various other languages of Europe; concerning which translations, I would refer the curious reader to the edition of Corandus Leemans, published at Amsterdam in 1835, which is, in my opinion, the best of all.

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